

## SALVATION AS IT IS NOW RECEIVED

### NO. 3223

A SERMON  
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*“Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls.”*  
*1 Peter 1:8-9*

[Another sermon by Mr. Spurgeon upon the same text is #698, Seeing is Not Believing, but Believing is Seeing.]

WE usually speak of the greater benefits of salvation as being in the future. We desire that we may be found in Christ in the day of His appearing, and that we may have a share in His eternal glory. But beloved, salvation is not altogether a thing of the future, it is very decidedly a present matter, a blessing to be possessed now, and to be enjoyed now, and our text brings out that idea very clearly.

Peter does not write about the elect strangers hoping to receive salvation by and by, but putting it all in the present tense, he says, “Whom having not seen, ye love...believing, ye rejoice...receiving the end of your faith, even the salvation of your souls.” The perfection of salvation is reserved for the second coming of the Lord, for at present, the body is mortal because of sin, it is subject to pain, and it will die, unless the Lord should first come, and it will for a while lie in the grave.

But at His appearing, there shall be a resurrection of the body, and then body and soul reunited shall experience the fullness of salvation. In that respect, therefore, salvation still remains in part a matter for the future, yet with the true child of God, the essence of salvation is a thing of today. Even now, we rejoice with joy unspeakable and full of glory, receiving the end of our faith, even the salvation of our souls.

I am going to speak upon this matter in the following way. First, we will inquire, *what part of salvation do we receive here and now?* Secondly, *how do we now receive salvation?* And then thirdly we will make the solemn inquiry for all here, *Have we received salvation, and if so, how far have we gone in the reception of it?*

**I.** My first question is, WHAT PART OF SALVATION DO WE RECEIVE HERE AND NOW?

My first answer to the question is that, *in a certain sense, we already possess the whole of it*, for all salvation is wrapped up in Christ, and Christ is ours if we are truly believing in Him. He is this day our Savior and our All in all, and He is already “made unto us wisdom, and righteousness, and sanctification, and redemption.” There is nothing of salvation that is outside of Christ, and therefore, since Christ is ours, the whole of salvation is ours. It is ours by the grip of faith, and the grace of hope—that living hope which is sure of realization, that well-grounded hope which cannot be disappointed.

Our expectation is of so vivid a character that it brings, not only near to us, but into actual present possession, joys which as yet are not revealed, so again I say that, in a sense, it is true for us to say that we have received, in faith and hope, the salvation of our souls if we have truly believed in Jesus, for,—

*“The moment a sinner believes,  
And trusts in his crucified God,  
His pardon at once he receives,  
Redemption in full through Christ's blood.”*

But secondly, if we are to answer the question distinctly and in detail, we should say that, if we have really trusted in Jesus, we have so far received the salvation of our souls that we have, at this moment, *the assurance of the perfect pardon of all our sins*. Let me repeat those words, if we have really believed in Jesus, we have, at this moment, the assurance of the perfect pardon of all our sins.

And I will venture to put it as strongly as this, and to say that yonder white-robed spirits before the eternal throne are not more clear of the guilt of sin before the bar of infallible justice than was the dying thief the very moment that he turned his eye in faith to Christ upon the cross of Calvary, or than you are if you are now trusting to the same Savior, or than I am as now depending alone upon the blood and righteousness of Jesus Christ, my Lord and Savior.

The pardon which God gives to believers in Jesus is not a semi-pardon. It is not a putting away of some of their sins, or a putting them away for a time, but it is a perfect putting away of their sins forever, a casting of them, once for all, behind God's back, into the depths of the sea so that they shall never be found again, yea, they shall be so completely put away that they shall cease to be, according to that divine declaration, "The iniquity of Israel shall be sought for, and there shall be none."

Oh, what a glorious truth is this, that although a poor tried child of God may feel the force of his inbred sin, and have continually to struggle with it, and though he may, from day to day, be conscious of his many imperfections, yet before those eyes that see everything, there is no spot to be seen upon the believer in Christ—I mean, no spot in this respect, that he can never be condemned or punished for his sin. His sin is finally and forever pardoned. God has blotted it out, like a cloud that has been blown away and completely dispersed.

Therefore let our spirits rejoice if we are truly trusting in Jesus, and oh, that some who have never done so before, would now look believingly unto Him! If they do thus look, this moment they shall obtain perfect pardon, and so shall receive the end of their faith, even the salvation of their souls. I cannot help repeating that sweet verse of Kent's which I have often repeated to you, which sounds so strange, but which is, I believe, absolutely true—

*"Here's pardon for transgressions past,  
It matters not how black their cast;  
And O my soul, with wonder view,  
For sins to come, here's pardon, too."*

And next, beloved, we have received the salvation of our souls in this sense, that *the alienation of our hearts from God is now effectually removed*. We are saved from that alienation, and that is a very great part of salvation. Once our backs were turned towards God, but now our faces are turned towards Him. At one time we did not admire His character, nor desire to imitate Him, nor wish for His friendship nor perhaps even so much as think of His existence, much less did we aspire to give Him glory.

But now, having believed in Jesus, we have undergone a complete change. We are not yet what we ought to be, we are still a long way off what we expect one day to be, yet we do desire to be what we should be. We admire the character of God, even though we have to prostrate ourselves in the dust when we see how far our own character is from likeness to it, and the whole set and current of our desires is towards purity and holiness.

If we could have our way, our way would not be a sinful one. If our will could be gratified, our will would be that God should have His will with us, and that we should be in all things conformed to the divine will. All true Christians are conscious that it is so with them, and this is a great part of salvation. Indeed, it is destruction to be alienated from God, and it is salvation to be reconciled to Him. It is destruction to anyone to be a lover of sin. The man who loves evil is a destroyed man, a man who is broken in pieces, that which should be the glory of his manhood is absent from him.

But when he is brought to love God, the ruins are rebuilt, and though, as yet, every part of the renovated building may not be finished, the divine Architect who drew the plans of it from eternity, will

never leave the work till the last stroke of the sacred hammer and chisel shall have been given, and the completed structure shall have had the headstone placed upon it amid shouts of “Grace, grace unto it.” Blessed be God that we have this salvation now, in that we are saved from our former alienation of heart towards God.

In the next place, we have received the salvation of our souls in the sense that *we are saved from the killing power of sin*. Before we believed in Jesus, we were not capable of those sacred actions which are now our daily delight. We could not pray. We may have “said our prayers,” as so many do, but the living breath of true God-inspired prayer was not in us. How could it be in us while we were still dead in trespasses and sins? We could not believe. How could we do so, when we had not received the gift of faith from the ever-blessed Spirit? The fact is, we were under a terrible bondage, and just as a corpse is under bondage to death, and cannot stir hand or foot, lip or eye, so were we under bondage to sin and Satan.

But we are under that deadly bondage no longer, for we are living men, and free men in Christ Jesus our Lord, who has overcome that death for us. Now we can pray, now we can praise—not always as we would like to do so, but still, the aspiration is there, and the power is there, and when God graciously helps us by His Holy Spirit, we rise to a high degree of vigor in both those sacred exercises. So, when the killing power of sin is gone, what a mercy it is, what a bliss it is, and in this sense also we receive the salvation of our souls.

More than that, beloved, *the reigning power of sin has now gone from every believer*. Once we were slaves to sin, under sin’s domination, sin said to us, “Go,” and we went, or sin said to us, “Stay! Obey not God,” and we stayed, and at sin’s bidding disobeyed God. But now, sin no longer has dominion over us, for we are not under the law, but under grace, and though we even now sometimes hear sin’s mandate, and the flesh inclines us to yield obedience to it, there is a blessed spirit of rebellion against sin within our heart, so that we will not obey sin’s commands, but seek after that which is just and holy and right in the sight of God.

Now I am going to take another step, and possibly some of the feeblers among us may think it is too long a step for them to take, yet I pray God that many of us may practically prove that we have taken it. Beloved brethren and sisters in Christ, it is possible, and it ought to be the general rule, for Christians to enjoy present salvation in the sense of *being now free, to a very high degree, from sin in their daily life and conduct*, nay, more, they ought not to be satisfied without aspiring to be absolutely free from it. It is after this that they should seek, even though they do not attain to it.

I am fully persuaded the perfection in the flesh is not attainable here, yet that truth, as I believe it is, has been used by a great many persons as a sort of damper to the sacred ambition of renewed spirits. I do not think it ought to be so used, nor that it would legitimately be so used.

Suppose I am a sculptor, if it be not possible for me to attain to the perfection of Praxiteles or Phidias, yet I must come as close to them as I can, and I shall not be a master of the sculptor’s art unless I seek to imitate those who have been the most proficient in it.

Suppose also that through the infirmity of the flesh, I shall never in this life be perfectly like Christ, yet I must have no lower model, nor must I say to myself, “I cannot imitate that perfect model,” but crying to the Strong One for strength, I must believe that the omnipotence of God can overcome every sin, and also believe that it is possible for me, by the grace of God, to get every sin beneath my feet, and I must never say to any one sin, “I shall have to spare you, for you are too strong for God to slay.” It would be blasphemy to talk like that.

I fear that some brethren think that a quick temper can never be overcome, but brethren, it *must* be overcome. The reason why so many professors so often fall into that sin is that they do not believe that it is conquerable, and therefore they do not pray it down. Another person, perhaps, has a sluggish disposition, and he thinks, “I must always be so, it is my nature, and the flesh is weak.” It is true that the flesh is weak, but it is equally true that God is almighty, and it is not our own strength but divine

strength that is to procure the deliverance of our soul from sluggishness, so we must cry mightily unto the Lord for grace to overcome this or any other sin to which we are peculiarly prone.

God has not put us into Canaan, and said to us, “You may spare some of those Amorites, and Perizzites, and Canaanites, and Hittites, and Girgashites, and Hivites, and Jebusites,” His command to us is, “Slay them all; let not one of them escape.” There must be no sin tolerated in any believer in Christ, and though you are not perfect, you must never say, “Up to this point, I am perfect, and that is as far as God can make me perfect.”

Dear friends, do you believe in an infinitely powerful God? Do you believe that the Holy Spirit is able to work in you anything and everything that He wills to work? Then, brethren, stop not short of the highest point that is attainable by mortal men, and seek to be “holy as God is holy.” Alas! some professors of religion are hardly even moral, their pretended Christianity is a stench even in the nostrils of worldlings, for they do not conform to the common rules of ordinary decent society. But what true Christians long for, is to possess real holiness, to walk with God as Enoch did, to abide in Christ, to shun every false way, to have—

*“A heart from sin set free,”—*

and a conscience tender as the apple of the eye. Oh, that we could all come up to this standard! And we can, it is possible, this is attainable, by the grace of God, through the effectual working of the Holy Spirit. I again say that I do not think that absolute perfection can be reached here, but I cannot tell how near we can come to it. *That* I would like to prove by happy personal experience, and I beseech every brother and sister in Christ here to join with me in seeking to know how we may, even now, receive the salvation of our souls from the power of sin.

I am quite sure that there are many Christians who have been completely delivered from sins into which they readily fell in their early days. You know that infants suffer from a great many diseases, all through the period of babyhood, they are liable to various ailments which no longer afflict us who are grown-up men and women.

So it is with some Christians, when they have grown in grace to the stature of men in Christ, they do not have the little complaints of babyhood. I do not say that this is true of all professors of Christianity, for alas! there are many of them who have to be wheeled about in perambulators although they are fifty or sixty years of age. While they were little children, we had to dandle them on our knees, and carry them in our arms, and give them milk for babes, and they still want milk, and still want dandling, now that they are getting grey—grey-bearded babies!

But we want to get them out of that state of babyhood, for there is something far better even on earth than being spiritually mere babes all our lives. May all of us who are in Christ grow to the stature of men and women in Christ! The more of such men any church shall have among her members, the better will it be for her, and the more will God be glorified.

Let us who are the Lord’s resolve that everything that is to be had of God this side of heaven, we will have. Let us not be content to get just inside Christ’s house, and to sit down there and say, “Thank God, we are safe, we have got over the threshold,” but let us seek to press onward to the chief table of rich refreshment and inner fellowship with Christ, and to know the secret of the Lord which is with them that fear Him, that so we may find that “glory begun below” of which Dr. Watts so truly sings—

*“The men of grace have found  
Glory begun below;  
Celestial fruits on earthly ground  
From faith and hope may grow,”*

**II.** And now, secondly (and with greater brevity, not professing to dive into the depths of the text, but merely skimming its surface, as the swallow touches the brook with its wing), HOW DO WE NOW RECEIVE THE SALVATION OF OUR SOULS?

First, *it is entirely from Jesus Christ*, “Whom having not seen, ye love, *in whom*, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls.” Everything of salvation that a believer receives, comes to him out of the one storehouse wherein all fullness abides, that is, in Christ Jesus.

Never believe, Christian, that you will ever get any grace out of yourself. It is a dreary and useless task to send the bucket down into the dry well of our nature in the hope of drawing up a supply of grace. Oh no, beloved, look away from self, and look alone to Jesus, for from Him, and from Him only, do we receive the salvation of our souls.

Then note that the channels through which we receive salvation from Christ are first, *faith*, “in whom, though now ye see him not, yet *believing*, ye rejoice.” None of us have seen Christ. We sometimes foolishly wish that we had, but believing in Him is better than merely seeing Him, for many saw Him when He was upon the earth, and yet perished, but no man ever truly believed in Him and then perished.

Faith is that eye which savingly sees Christ on the cross, and it is only as we continue to look to Him by faith that we receive the present salvation of our souls from sin. You can never kill any sin if you turn your eye away from the cross. There is no stream that can cleanse from inward lusts but the precious blood of Jesus that flowed on Calvary. Whoever has been victorious over any temptation, it may truly be said of him, “he overcame through the blood of the Lamb.” So that there is no way of receiving the blessings of a present salvation except through believing in Jesus.

Our text also tells us that another channel of salvation is *love*, “Whom having not seen, ye love.” The love of Christ is the great force that enables grace to kill sin. The love of Christ and sin are like the two balances of a pair of scales, if sin goes up in our esteem, our love to Christ is going down, and whenever our love to Christ goes up, sin must go down in the same proportion. With little love to Christ, you will walk unwarily, but with great love to your Lord, you will walk carefully before Him, and your practical holiness will become manifest to all around you.

Though we have not seen Christ, we love Him, and through that love we receive a further assurance of the salvation of our souls from inward as well as outward sin. This is the precious golden conduit through which the power of divine grace flows freely into our souls. Oh, for more fervent love to Christ!

Then our text says that we also receive this present assurance of salvation through *joy in the Lord*, “In whom...believing, ye rejoice, with joy unspeakable and full of glory.” This joy is a flaming sword like that which the cherubim waved at the gates of the garden of Eden, it blazes, it cuts, it kills. Once let us really rejoice in Christ as our Savior, and we become guarded from sin immediately.

I believe that many sins are hatched beneath the wings of doubt and fear, but when we get away from those ugly things, and live rejoicing in God, then we say “Down with sin! We cannot endure to have it in our lives.”

He who has sweet flowers in his hand flings away evil-smelling weeds, and he who has such a diamond of heaven as “joy unspeakable and full of glory” casts away the pebble stones of earth with which He was pleased before. He who rejoices with joy unspeakable is not likely to be allured by the paltry joys of earth, they have lost all their former charm to him. Their siren songs have no attraction to his ear, for he has heard the celestial note of the harps of heaven. What bliss it is to be able to rejoice in Christ as our Savior, for this guarantees to us the salvation of our souls, not only now, but to all eternity!

Why does the apostle say that we rejoice with *joy unspeakable*? Is it not, first, because this joy is too great to be told? He is indeed rich who cannot count his wealth, he has so much that he does not know how much he has, and he is indeed full of joy who has so much joy that he cannot tell anyone how much he has.

I also think that Peter calls our joy “unspeakable” because if we were to try to explain or describe it to carnal men, they could not understand us. You cannot explain to a person who has never tasted honey how sweet it is, neither can you explain to a man who knows not the joy of the Lord, how joyous a thing

it is. He could not comprehend what your words meant, you would be talking to him in an altogether unknown tongue.

Moreover, brethren, you all know the old proverb, “Still waters run deep.” The worldling’s joy barely covers the stones of his daily sorrow, and therefore it babbles like a shallow brook as it runs along in its narrow bed, but the Christian’s joy is broad and deep, and it scarcely makes any sound as it majestically rolls on like some great river on its way to the sea. The Christian’s joy is unspeakable because it is unfathomable, even by those who enjoy it, and wherever this joy comes it has a purifying effect, delivering us from sin, and making us thus receive the salvation of our souls.

This joy is also said to be “full of glory.” Now, the joys of this world have no true glory in them, look at the worldly man who is most joyous and glad, what glory is there about him? Any so-called joy that comes through sin is just the opposite of glorious. The drunkard’s joy puts him below the level of beasts, but there is an elevating power about the Christian’s joy—the joy of salvation, the joy of adoration, the joy of gratitude, the joy of love to God, the joy of being made like Christ, the joy of expecting His coming—all this is glorious joy, and it is “full of glory.”

I saw lately a picture representing the Coming Man, the Lord Jesus Christ. It represented Him as having in His hands cannons, triumphant arches, flags, kings, emperors, and all the insignia of royalty, and blowing them away as chaff is driven before the wind. Come, O Thou blessed Coming Man, You know how we need You! Well, He will come at the right time, and all the glory of this world will fly away just like that when He comes.

But our joy is full of a glory which the Coming Man, who is “over all, God blessed forever,” will keep on increasing so that it shall be to us the more full of glory forever and ever. Such joy as this glorious joy is, makes us look down upon the world’s joys and sin’s joys as utterly despicable, and so, by lifting us up above them, it further enables us to receive here and now the salvation of our souls.

**III.** There was much more that I wanted to say, but my time has almost gone. In the good old Puritan times, they had an hourglass in the pulpit, and when the sands were running out, the minister was warned that it was time to stop, but he often turned it over again, and went on for another hour. I cannot do that, so I must hasten to a close with the solemn inquiry, HAVE WE RECEIVED THE SALVATION OF OUR SOULS, AND IF SO, HOW FAR HAVE WE GONE IN THE RECEPTION OF IT?

The first and most vital question for you, my hearers, is this, *have you received the salvation of your souls?* I know that you have heard about salvation, and many of you know what the Bible says about it, but that is not enough. “I know what salvation means,” says one, “I know the way.” Then take heed that you do not perish in the light. If two men have to go out in the dark, which is the one to whom the darkness is the more dense? Why, the one who has been sitting in the light! If you go out of your brilliantly illuminated room, you realize how dark it is outside where there is no light above or below. Take care, you who are sitting in the light today, lest for you there should be “reserved the blackness of darkness forever” because you shut your eyes to the light and will not receive the salvation of your souls.

“Ah, but!” say some, “we profess to be saved.” I am glad to hear that, and I would not even hint that your profession is not sincere, but I would urge you to hint to yourself that there is a possibility that all may not be well with you. Are there not many who think they have received the salvation of their souls, but who have not really done so? In St. Peter’s at Rome, I saw monuments to James III, Charles III, and Henry IX, kings of England, but those potentates were quite unknown to me. Certainly they never reigned in this land, so the royal names upon their monuments are only a subject for ridicule and scorn.

And you profess and call yourselves Christians, if you really are so, it is well, but if you are not so, I can conceive that in the next world there may be spirits that shall say to you, “You professed to be Christians, yet you are in hell! You sat at the Lord’s table, and ate the bread and drank the wine in memory of His death—that death in which you had no saving interest, the atonement that never redeemed you!”



O my hearers, may this never be true of any of us, but may God, in His infinite mercy, save us, and so may we really and truly receive, and not merely profess to have received the salvation of our souls! If we have really cast ourselves upon Christ, though we have not seen Him, if we do truly love Him, and if we have, to some extent at least, the joy unspeakable and full of glory within our hearts, then indeed we have received the salvation of our souls.

Then comes the other question, *how far have we received this salvation?* If we had a sacred thermometer given to us in order to measure our spiritual heat, what would our temperature be? Are *you*, brother, above freezing point? I fear that some here are below zero. Have any of you come up to anything like blood heat yet? What a wondrous heat of love that must have been when the lifeblood of Jesus flowed from His wounds as He hung upon the cross of Calvary! Oh, that we could always have our religion at such blood heat. Have we reached that spiritual temperature yet?

There have been saints, and there are still saints willing to suffer the loss of all things for Christ's sake. Nothing has been too hot, too hard, or too heavy for them to endure in His blessed service. They have counted shame and loss to be honor and gain if they might but "glorify God, and enjoy Him forever." Have we come anywhere near to them? We do have occasional communion with Christ, but have we abiding fellowship with Him? Do we dwell near to Christ?

But what about these who have not yet believed in Him? I heard an evangelist say one night in this Tabernacle, "He that believeth on the Son hath everlasting life." H—A—T—H—that spells got it." That is an odd way of spelling, but it is sound divinity. The Lord enable you all to believe in Jesus! Then you will have got it, as our friend said, or as Peter, writing under the inspiration of the Holy Spirit wrote, "Believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls."

## EXPOSITION BY C. H. SPURGEON

### 1 PETER 1

#### Verse 1. *Peter, an apostle of Jesus Christ,—*

It must have been very pleasant to his heart to write those words—not "Peter, who denied his Master," not "Peter, full of imperfections and infirmities, the impetuous and changeable one of the twelve," but "Peter, an apostle of Jesus Christ," as truly sent of God as any of the other apostles, and with as much of the Spirit of his Master resting upon him, "Peter, an apostle of Jesus Christ,"—

**1-2.** *To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father,—*

You might go for fifty years to some places of worship, and never hear the word "elect" ever mentioned. Modern ministers seem to be ashamed of the grand old doctrine of election, but it was not so with the apostles and the early Christians, they were accustomed to speak of one another as the elect of God. The doctrine of election was most precious to their hearts, and therefore Peter writes, "elect according to the foreknowledge of God the Father,"—

**2.** *Through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.*

We not only need grace, but we need much grace, and also peace, and we need a greatly increased measure of both those blessings. Do not be satisfied, dear brethren and sisters in Christ, with the grace that you already have. Be thankful for it, but ask for the divine multiplication of it, regard the grace which you have already received as being like the boy's loaves and fishes, and expect that Christ will continue to multiply it for you and for thousands of others round about you, "Grace unto you, and peace, be multiplied."

**3-5.** *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are*

*kept by the power of God through faith unto salvation ready to be revealed in the last time.* [See sermon #948, A String of Pearls].

What a vast mass of meaning is packed away in these words! Men's books, even when they are good, are like gold leaf, a little precious metal is very thinly hammered out so as to cover a wide surface, but almost every Word in the Bible seems to contain a whole mine of heavenly wealth.

Note, beloved, what Peter says concerning your new birth, you are begotten by the God and Father of our Lord Jesus Christ. At your first birth, you were born in sin, but now you have been born again, through grace, by the almighty power of God. Notice, also, unto what you are born—unto a hope that is full of life, a lively hope, a hope of immortality, a hope whose root is in the grave of Christ, the empty grave from which He has risen and which is the assurance that because He has risen, you also shall rise.

See, further, to what you have been born, “to an inheritance incorruptible, and undefiled, and that fadeth not away.” See, also, how that inheritance is entailed upon you, for it is “reserved in heaven for you,” and see, too, how you are kept for it, for you “are kept by the power of God through faith unto salvation ready to be revealed in the last time.”

**6.** *Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:* [See sermon #222, The Christian's Heaviness and Rejoicing].

What! can there be rejoicing and heaviness in the same heart at the same time? Oh, yes! our experience has taught us that we can be, at the same moment, in heaviness of heart and yet rejoicing in the Lord.

**7-9.** *That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls.*

You have that already if you have believed in Jesus, you have received a present, immediate salvation. There are some who do not understand or realize this, they miss the whole joy of our holy religion. They are always hoping to be saved by and by, but those who are in Christ Jesus by a living personal faith receive here and now the end of their faith, even the salvation of their souls.

**10-12.** *Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of the time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.* [See sermons #1524, Your Personal Salvation, and #2697, Angelic Interest in the Gospel].

Observe, dear brethren, that the prophets did not speak without due consideration, but they “inquired and searched diligently” into the meaning of that salvation of which they “testified beforehand.” Holy Scripture must not be read by us carelessly. We ought to peer, and pry, and search into it to get at its hidden meaning, and the prophecies as well as the rest of the Word are to be searched into by us upon whom the ends of the earth have come.

Observe, also, that this divine revelation is of great interest to the holy angels before the throne of God, they stand gazing down as if they were trying to understand the wondrous mystery of redemption, and the great and glorious Gospel of the grace of God.

**13-16.** *Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy.*

Be not only moral, upright, truthful, and so forth, but “be ye holy.” That is a very high attainment, “Be ye holy,” and observe the reason for obedience to the command, “for I am holy.” Children should be like their fathers, there are many children who bear in their very faces, evidence of their sonship, you



know who their fathers were by the image that the children bear. Oh, that it were always so with all the children of God, “Be ye holy; for I am holy.”

**17.** *And if ye call on the Father, who without respect of person judgeth according to every man's work, pass the time of your sojourning here in fear:*

You are only here for a while, you are sojourners, foreigners, pilgrims passing through a country where you have no abiding place, be therefore careful and even fearful lest you should become like the people among whom you dwell, have a holy dread of the contaminations of sin, “Pass the time of your sojourning here in fear:”

**18-21.** *Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.*

What a well of joy this always was to Peter, that God had raised His Son, Jesus Christ, from the dead, and this is our joy today. This is one of the facts which are proved beyond all question, that Jesus Christ, who died upon the cross, and was buried in Joseph's tomb, did actually rise again. This is the cornerstone of the Christian faith, one of the great facts upon which we found our confidence as to salvation by Jesus Christ.

**22-23.** *Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*

God's Word never dies, God's Word never changes. There are some who think we ought to get a new Gospel every few years or even every few weeks, but that was not Peter's notion. He wrote, and he was divinely inspired to write, concerning “the word of God, which liveth and abideth for ever.”

**24-25.** *For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.* [See sermon #999, The Withering Work of the Spirit].

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Taken from The Metropolitan Tabernacle Pulpit C. H. Spurgeon Collection. Only necessary changes have been made, such as correcting spelling errors, some punctuation usage, capitalization of deity pronouns, and minimal updating of a few archaic words. The content is unabridged. Additional Bible-based resources are available at [www.spurgeongems.org](http://www.spurgeongems.org).